856 731 757 854 mouthful to drink, then dip her finger into the medecine and let two or three drops fall from it on the fontanella ; then she spits on the lower part of the shell and presses it all along the sternum of the baby as far as the navel. This is said to "nurse the child, to make him grow." Should he be sick, this treatment will be repeated many times a day. If he is well and goes about with his mother, she will pour the *milombyana* into the small calabash and give him a few sups from it from time to time.

853 271 284 The child must never drink ordinary water, but only the *milombyana* decoction. It is a taboo. Should the mother travel far from home and leave behind her the *milombyana* pot, she is allowed to add some water to the calabash, but she must always leave a little of the decoction in the calabash before doing so. The mother herself is not allowed to drink the water of another country. She must only drink water from home and, if she is forced to travel, she must take a little powder from the reed each time she drinks, so that the child may become familiarised with that country (1). These laws must be kept during all the nursing period.

862 The child begins to eat *solid food* as soon as his teeth are cut, and when he is able to take it with his own hands. But some people do not like to give it to him too soon, as they say his stools become fetid. When later on he is able to go outside and to take care of himself, then he can eat any ordinary food.

853 If the mother dies during the nursing period, the little one is almost sure to follow her. The baby is fed with goat's or cow's milk, but the Natives do not know that they must add water to it ; sooner or later therefore the child dies of enteritis.

I have heard of some cases in which another woman has taken charge of the child, nursed him with her own milk and weaned him successfully ; her own child being older, she weaned him earlier than the usual time and nursed the other child in his

261 284 (1) A similar custom is observed in the case of moving from one country to another. When a Ronga comes back from Kimberley having found a wife there, both bring with them a little of the earth of the place they are leaving, and the woman must eat a little of it every day in her porridge in order to accustom herself to her new abode. This earth provides the transition between the two domiciles !

643 584 595 in, of which the following is a resumé. One of the chief men of Matjolo commences by saying :

"It is quite right that you of Mpfumu have desired to renew today the old ties of relationship... Hamule your grandfather took his wife from Matjolo. Well! we are obliged to you. Nevertheless Sigaole has sent us to enquire how you intend to make payment for her ?"

— "We have thirty pounds sterling" reply the representatives of Mpfumo.

— "Ah! Thirty pounds ? That means that Mimalengane will have to chop her own wood and draw her own water ?" (That is to say: Thirty pounds suffice for the princess... but payment must also be made for two girls, the younger sisters (tinhlampsa), who must accompany her, to help her in the household duties, as is customary.)

— "We will ask Nwamantibyane what he has to say to this" continues the headman of Mpfumo.

— "How about those twenty oxen ?" says the chief to his representatives, when the matter is put before him. The envoy returns to the hut and announces : "There are also twenty oxen!"

— "It is well," say the men of Matjolo, "that will do for two girls to help in the work of the household."

643 584 261 Thus this delicate business is transacted without any great difficulty. The feasting then begins in earnest. All eat until they *shura*, that is until satiated, the stomach protruding in a gentle curve beneath the sternum, which is the black man's idea of a thoroughly satisfactory meal!

The betrothal being duly arranged, there still remain the betrothal visits to be paid and the wedding to be celebrated. Strange to say the chief, in these ceremonies, is conspicuous by his absence! His male friends alone go to see the betrothed, mainly with a view to reporting on her appearance, etc., to their royal master. Moreover when a chief is concerned, the betrothal visit of the suitor's friends is not returned by the girls, as in the case of ordinary mortals.

643 585 The marriage feast takes place, of course, at the bride's home. In Matjolo quantities of beer have been prepared, and the people